

*Theology, vol. 52, 3*  
A  
**JUSTIFICATION**  
Of the BAPTISM of  
**FOUNDLING INFANTS.**

In ANSWER to the  
ARGUMENT and OBJECTIONS  
In a late PAMPHLET, intituled,  
An HUMBLE and FREE ADDRESS

To the Most Noble  
**P R E S I D E N T,**  
The Right Honourable and Worthy  
**V I C E - P R E S I D E N T S,**  
GOVERNORS, TRUSTEES, and GUARDIANS  
OF THE *Veray*  
**FOUNDLING HOSPITAL,** *K*  
With REMARKS by Way of REPLY.

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L O N D O N:

Printed for J. PAYNE, and J. BOUQUET, in *Pater-*  
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T O T H E  
P U B L I C.

*THE following Treatise on the Justification of the Baptism of Foundling Infants, having been refused a Place in the Gentleman's Magazine, as not suitable, &c. was communicated by Mr E. Cave, with an Instruction, that as it concerned the Author of the Address, &c. he might probably take Notice of it in a second Part, &c.*

*The Author of the Address, being thus in Possession of the Property of a Person unknown and anonymous, his scrupulous Regard to Justice has produc'd this Publication of what was design'd originally for the Press.*

*Whatever Credit is due, or may be given by the Public to this Performance, must be at the Expence of the Publisher; who, under the hard Necessity of exhibiting an Accusation against himself, has no other Plea, in Arrest of Judgment, than what the impartial Reader (the common Judge of the Accused and Accuser) may find in the Remarks annexed, by Way of Reply.*

*If,*

*If, from the Chaos he is about to enter, any Light may be separated to relieve the Reader's Patience, to manifest the Simplicity and Excellence of an Institution of the Christian Lawgiver, and to restore, from the Confusion or Wantonness of Superstition, what was ordained by the consummate Wisdom and Benevolence of the Son of God, for the rational Use and Improvement of his Disciples;---This unprecedented Task of causing to appear in Print, a heavy Charge and Censure on himself, will then be excus'd and favour'd by all good Men, as the Success of his Attempt will terminate in the great Joy of the Publisher.*

V E R A X.

A JUSTIFI-

A

## JUSTIFICATION

On the BAPTISM of

## FOUNDLING INFANTS.

S I R,

I AM a Lover of Mankind; consequently of *little Children*, who are an important Part of the Species, the Hope and the Support of the rising Generation: I wish well therefore to the *Foundling Hospital*, and look with Pleasure on every Scheme to promote the Usefulness and Extent of that generous Institution. Something of this Sort I expected to find in a late solemn *Address to its Honourable Governors and Trustees*, &c. but, how greatly disappointed! to meet with nothing but a long Harangue upon the stale Subject of *Infant Baptism*; as if the Author imagined that the baptizing an Infant, *i. e.* the solemn commending it to God's Blessing, and the

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entering

entering under a sacred Vow for its religious Education was an Injury and Wrong to it, and did the Child a real Harm.

He enquires---“ If the Ground of Infants “ being received to Baptism is the Promise of “ God to Believers and their Seed”---by what Right are the *Foundling Infants* thus received, seeing they cannot be known to be the Seed of Believers?

The Gentleman seems to have not observed, that tho’ the *Covenant of Circumcision* was made with *Abraham* only and his Seed (*Gen. xvii. 7, 8.*) yet not only those *born of his Body*, but those *bought with his Money*, or *born in his House*, (*i. e.* all for whose Education in the Knowledge and Worship of the one living and true God he would solemnly undertake) were received into the Covenant with him, and had its Token affixed to them, D<sup>o</sup>. 12, 13.

In like Manner, the *Christian Covenant* (which is but the *Abrahamic* enlarged and ratified by a new Token) admits as *Infants of Believers*, not only those born of their Body, but any whom they adopt, and to whom they solemnly promise to discharge *the Part of a Parent* by a religious Education.

That the COVENANT which GOD made with *Abraham* and *with his Seed* is still subsisting  
and



and in full Force, St. *Paul* strenuously asserts,\* *Gal.* iii. 7, 14, 18, 29. THE COVENANT which was before confirm'd by GOD---the LAW which was 430 Years after could not disannul. And if ye are *Christ's* (i. e. Believers) then are ye *Abraham's Seed*, D<sup>o</sup>. xvii. 29. See the same also proved, *Rom.* iv. 11, 17. Now if the *Abrahamic* Covenant be still in Force, and we *Christians* are *Abraham's Seed* (the *Seed* intended in that Covenant) then have we undoubted Right to all the *Privileges* of that Covenant which GOD made with *Abraham* and with his *Seed*. But it was an incontestible *Grant* and *Privilege* of that Covenant that Infants should be taken with their Parents into it. This *Privilege* therefore, which was given to *ABRAHAM our Father*, remains and is justly claimed by Us his *spiritual Seed*.

And were it not most absurd and even monstrous to suppose the contrary? Did *CHRIST* come into the World to *lessen* in any Instance the *Privileges* of the Church? To deprive it of any valuable Immunities and Grants which it anciently possess'd? Yes, if the Gentleman's Scheme be true. For whereas Infants, for above 2000 Years, had been admitted into the Church and Covenant of GOD, together with their Parents; and had the *Token* of his Cove-

\* " See this clearly proved in *Hallett's* Notes and Discourses, Vol. iii. p. 267. where is a Defence, or rather Demonstration of Infant Baptism, which never has been, and it is presumed never will be answered."



nant solemnly affixed to them, by which JEHOVAH promised to *be their God*; when CHRIST came, it seems, they were *cast out and disinherited* of this Privilege, and were no longer to be thus received into God's Covenant and Church---Has this the least Appearance of Probability or Truth? Most certainly, no---So far was our *Lord* from treating with such Severity these *suffering Innocents*, that he gave frequent Tokens of his tender Regard to them. When *some* were once brought to him, to receive his Benediction, he was *very angry* with his Disciples for endeavouring to hinder it; and said, *Mar. x. 14. Suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God.* Compare this Text with *John iii. 5. Except (m) any one is born of Water and of the Spirit he cannot enter into the Kingdom of God*; and from these two Passages their Right to Baptism seems clearly to follow: For the *former* declares them to *have a Place in God's Kingdom or Church*, but yet into *this Kingdom* the *latter* expressly says, *none can (regularly) enter but those who are baptized.*

If it be asked: *In what possible Sense can an Infant be regenerated, or born again of the Spirit?* The Answer is extremely obvious. 1. If the Infant lives, it is both capable and stands in Need of the *moral Influences* of the Spirit, to enlighten, exalt, and purify its Soul; which the Scripture often speaks of under the Title  
of

of *Regeneration*. And, 2. If it dies, it is both capable and stands in Need of a *Resurrection*, from the *Dead* to a State of future Bliss: And this also, in Scripture Language, is a *Regeneration* or being *born again*. *Vid. Rom. i. 4. Luke xx. 36. Matt. xix. 28. Acts xiii. 33.* Now of God's Readiness to give *his Spirit* to perform these kind Offices to our suffering and feeble Infants, the *baptismal Water* is the appointed *Token*: A Token, that as they suffer and die through *Adam*, so they shall be blessed and raised again by *Jesus Christ*.

But the *Examples* of Scripture Baptism are all on the Gentleman's Side. This, indeed, is often and very confidently said; but absolutely without Ground, and is a palpable Mistake: There being not in the whole Scripture a single Instance of the Baptism for which he pleads, *viz. That those who are born of Christian Parents are to be suffer'd to become adult before they are baptized.*

This, it is to be observed carefully, is the Point in Question betwixt us. As for the Baptism of adult Profelytes, or Converts to Christianity, this we are all agreed is not to be administred till they personally profess Faith. The Scripture Instances therefore, of such Profelytes baptized upon such Profession, are of no Pertinence nor Weight at all in the Controversy before us; because *these* are exactly consonant to our Practice and Profession. The only

only Point in debate is---*What is to be done with the Infants of these Profelytes*---Are they to be baptized with their Parents? Or, to be let alone till they become adult, and then be baptized upon their personal Profession?---This latter, the Gentleman says; but has not in the whole Scripture one Instance of *such Practice*, nor the least Shadow or Appearance of it. The Flourish therefore about Scripture *Instances, Precedents, Examples*, is all SOUND, and nothing else: Whereas, the Instance of *Lydia* strongly favours our Practice, whose Faith *alone* is mentioned, and immediately it is added *her Household was baptized*, Acts xiv. 14, 15.

As this Gentleman has once and again shewn an extreme Fondness of displaying himself on this Controversy; and has given, what he desires the Publick to take as a *Specimen of his Ability*; it would, I humbly apprehend, have incomparably more served his Cause, and have shewn his Ability in a far superior Light, to have answered, in a solid Manner, HALLET's excellent *Discourse on Baptism*; than to address the *Hospital Governors* with Things an hundred Times before said, (and said, I believe, his best Friends being Judges, with full as much Strength) and which have as often been answered.

If he desires to give a farther Specimen, let him be prevailed with to enter thoroughly into the Argument set forth in the just mentioned



tioned Discourse.---Let him prove, that the *Abrahamic* Covenant is not still in Force: Or, if it be; let him shew, that the Admission of *Infants*, together with their Parents, was not an express *Grant* or *Privilege* of that Covenant: Or, if it was; let him prove this *Grant* to be now abolish'd, and distinctly point us out *when* and *where* it was reversed.

Let him say---Whether, as Infants *suffer and die in ADAM*, it is not a Part, a valuable and important Part of the *Covenant of GOD* that they shall be blessed and raised by Christ? And whether it be not a rational and kind Institution that some *Token* of this Covenant should be applied to Believer's Infants, as a standing Monument or Pledge of this Favour of Heaven to them.

Finally, let him say---Whether the Infants of Believers, before the coming of *Christ*, were not visibly and expressly in Covenant with God ---Whether the Token of the Covenant, that *JEHOVAH was their God*, was not actually given them---Whether this was not a great and invaluable Privilege, and, whether *CHRIST* came to *abridge* and to *set aside* this Privilege of God's People? In other Words---Whether the *Christian* Dispensation be in this respect, at least, more austere, and more cruel than the *Mosaic*; and looks with a severer Aspect upon the Infants of good Men, than the Jewish of old did? Was he a God of the Jewish Infants  
only,

*only*; is he not, *in like Manner*, a God of Christian Infants *also*? Yes, without doubt, of *Christian Infants also*.

A clear Answer to these Enquiries, I have never yet seen: If the Gentleman shall vouchsafe, it will be *a Specimen of his Abilities*, vastly superior to any he has yet given.

*I am, SIR, &c.*



REMARKS



# REMARKS.

## PARAGRAPH I.

“ SIR,

“ **I** Am a Lover of Mankind, consequently  
 “ of little Children, who are an im-  
 “ portant Part of the Species, the Hope  
 “ and Support of the rising Generation.

“ I wish well, therefore, to the FOUNDLING  
 “ HOSPITAL, and look with Pleasure upon  
 “ every Scheme to promote the Usefulness and  
 “ Extent of that generous Institution.

“ Something of this Sort I expected to find  
 “ in a late solemn Address to its honourable  
 “ Governors, Trustees, &c. but how greatly  
 “ disappointed to meet with nothing but a long  
 “ Harangue upon the stale Subject of Infant-  
 “ Baptism.”

## REMARK I.

“ **D**isappointed to meet with nothing but,  
 “ &c.” If this Writer has read through  
 the Address, &c. which he presumes thus pub-  
 lickly to censure, He has, in p. 17, 18, &c. met  
 with the Author's Enumeration of five Particulars,

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contain-

containing the right Use and important Benefits, that will evermore accrue to every Believer, who useth the Right and Institution of our Lord's Baptism with a sound Judgment, and an honest Disposition. But of these moral Qualifications, Duties, and Benefits, no Infant ever was, or can be capable. These the Author has himself collected from the Instructions and Monuments, relative to this Evangelical Institution, which he has found in the New Testament itself; the full and particular Account of which He remembers not to have heard or seen from the Mouths or Writings of uninspired Men, whether living or Dead: But concerning which, he has engaged to the Public his solemn Assurance, *viz.* That the least Public Intimation of the Pleasure of the Worthy Trustees and Governors of the FOUNDLING HOSPITAL, shall engage him in the important, but long neglected Task of collecting and exhibiting from the sacred Records of the Word of God, the several Scripture Authorities and Examples, which illustrate and prove the gracious Intention, and important Use and Benefits of this Rite and Duty of revealed Religion. And this, on a fair Scrutiny, may be found to have been for many Ages but little understood, and less regarded.

#### R E M A R K II.

“ A long Harangue on the stale Subject of “ Infant-Baptism, &c.” The Author submits to the Discovery and better Penetration of Criticks, whether he left the Subject of Infant-Baptism less Stale, or more Important, than his Answerer found it. But if in the popular Use and Signification of an Harangue (which has not been spoken but from the Mouth of a Printing-Press) this Answerer would have the Address, &c. to pass

pass with those who have not seen it, for a loose Composition, framed to captivate the Passions, rather than to inform and convince the Understanding. The Author appeals from the Prejudice of this Insinuation, to the Observation and Experience of all his Readers,

## P A R A G R A P H II.

“ As if the Author imagined that the baptizing an Infant, *i. e.* The solemn commending it to God’s Blessing, and the entering under a sacred Vow for its religious Education, was an Injury and Wrong to it, and did the Child a real Harm.

## R E M A R K III.

“ The solemn commending of an Infant to God’s Blessing, and the entering under a sacred Vow for its religious Education,” (whether by Parents, Godfathers, or Godmothers) is a Description, Supplement, and Use of Infant-Baptism, and of a supposed Rite of the Christian Religion, which none, who have confidently affirmed, have ever yet attempted to prove (so far as the Author’s Knowledge or Information reacheth.) He is therefore free to declare, that since he first began to consider and scruple the Fact itself, to this present Hour, he has never been able of himself, or by the better Information and Assistance of any other Person, to find one Ray of Evidence (in the Book of God, or in the Writings of Men) to enlighten and convince his Understanding of the Truth or Probability of this positive Assertion.



## REMARK IV.

(" The Injury, Wrong, and real Harm done to " a Child") by the Imposition and Usage of Infant-Baptism in a Protestant Church, is, in the Author's Apprehension, neither more nor less than what would have accru'd to it from the additional Application of Salt, Spittle, and the Sign of the Cross; according to the Rites and Usage of the Church of *Rome*. But then,

This arbitrary Practice of Infant-Baptism must needs become dangerous and hurtful to the Persons on whom it has been imposed, whenever they suffer it to supercede and prevent their prescribed Duty, in consecrating themselves to the worthy Profession and Practice of Christianity, in the Way which Christ himself has prescribed, and in consequence of their own deliberate Sense, both of their Duty and Interest. Inasmuch as it hereby deprives and robs them of the most promising and best Means, which the Wisdom and Grace of our blessed Saviour has provided to fix deeper in the Minds of his Disciples the several Principles of his Gospel; and to render them more active and fruitful in our following Tempers and Lives.

And whereas, to an Infant (before he has done any thing that can be called Good or Evil) this Rite and Institution of Jesus Christ cannot possibly be made the Baptism of Repentance, each adult Believer who contents himself with this delusive and unprofitable Ceremony, excludes himself hereby from the joyful Pledge and Assurance of the Forgiveness of all his preceding Follies and Crimes given, in the Word of God, expressly to every Believer, whenever he shall consult his Duty and Interest by receiving the true Christian Baptism,

tism, with his penitent and worthy Disposition.  
(See more to this Effect in the *Humble and Free Address*, &c. p. 17---22.)

As Christians we are forbid expressly to call any Man Master upon Earth, for *one is our Master, even Christ*, Matt. xxiii. 10. And both the Duty and Benefit of this great and happy Relation, require us to reject every thing as the Imposition and Traditions of Men, which, upon our reasonable and fair Enquiry, appears not to our Minds to be the revealed Doctrine and Commandments of God.

As protestant Christians, we believe and declare the Perfection and Sufficiency of the New Testament of Jesus Christ, and every Man, with his own best Judgment and Ability, must ground his Faith, and conform his personal Worship and Obedience to this only Authoritative and Scripture Rule, before he can acquire the just Character and Satisfaction of walking in all the Ordinances and Commands of his Lord, blameless.

It is the Security, and should be the Joy of every upright Mind, that the very Nature of all Religion, and the governing Perfections of its all-glorious Object, will in no Case suffer the Demands of any Man's Duty, to go beyond the Capacity and Means which have been afforded him, in order to understand and practise it.

For this Cause, *Saul* (though a Blasphemer and Injurious, and whose Mind had been stained with the barbarous Guilt of Persecution) obtained Mercy, because (says he) *I did it ignorantly in Unbelief*. 1 Tim. i. 13.

God forbid that the Author of the Address, &c. should ever want, or violate that Charity which is the Cardinal Virtue both of natural and revealed Religion, and declar'd expressly by the Apostle,



Apostle *Paul*, to be greater than Faith or Hope,  
1 Cor. xiii. 13.

As Zeal without Understanding is so far in great Danger to propagate a false and corrupt Religion, so Zeal without Charity strikes at the very Root and happy End of all true Religion.

Nothing is more evident to the Author's Conviction, than that equally good and acceptable Christians may, and often do think, that they see Reason to differ from each other. And, no doubt, it equally becomes us on all Sides, to be zealously affected to what we apprehend a good Cause.----- And when Christians of each Denomination compare and examine the Grounds of their respective Sentiments and Professions with their best Judgment, and a charitable Temper, what can be more promising or necessary to bring our Convictions and Profession to a nearer Conformity to the whole Truth, as it is in Jesus?

But whoever does knowingly or rashly adulterate this compleat and standing Revelation of the Will of God to Mankind, becomes hereby chargeable with a designed or formal Invasion of the sole Prerogative and Jurisdiction of the Son of God, and of converting his most excellent and salutary Religion into a blind, endless, and hurtful Superstition; against which the Holy Ghost has provided and denounced that most awful Charge, with which the Apostle *John* so pertinently concludes the Holy Bible, viz.-----

*For I testify to every man who heareth the Words of the Prophecy of this Book, if any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book. And if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his Part out of the Book*

of

*of Life*, Rev. xxii. 18, 20. See the Address, p. 6, 7, 8.

### P A R A G R A P H III.

“ He enquires, if the Ground of Infants,  
 “ being received into Baptism, is the Pro-  
 “ mise of God to Believers and their Seed,  
 “ by what Right are the Foundling-Infants  
 “ thus received, seeing they cannot be known  
 “ to be the Seed of Believers?”

“ The Gentleman seems to have not obser-  
 “ ved, that tho’ the Covenant of Circumci-  
 “ sion was made with *Abraham* only and his  
 “ Seed, (*Gen. xvii. 7, 8.*) yet not only those  
 “ born of his Body, but those bought with  
 “ his Money, or born in his House (*i. e.* All  
 “ for whose Education, in the Knowledge and  
 “ Worship of the one living and true God,  
 “ he would solemnly undertake) were recei-  
 “ ved into the Covenant with him, and had  
 “ its Token affixed to them. (*D<sup>o</sup>. xii. 13.*)

### R E M A R K V.

The Inquiry put into the Author’s Mouth, by this Answerer, happening to be his own Mistake, and never made by the Author, the double Quotation brought from the Book of *Genesis*, to support and answer this Inquiry, must needs be impertinent.

So far was the Author from not observing the equal Right of a Foundling-Infant bought, or maintained with the Money, or born in the House of a Believer, with the Right of his proper Infant-Seed, that his Address avowedly disproves *Mr. White’s* Position to the contrary; even from  
 the

the two Offices for administering public and private Baptism to Infants, according to the Authority and Usage of the Church of *England*. See *Humble Address*, &c. p. 3, 4.

Nay, the second Proposition and Argument therein recommended to the Scrutiny of the Worthy Trustees and Managers of the FOUNDLING HOSPITAL, is laid down in these very Words, viz. "That the Infant-Children of believing or " unbelieving Parents, are manifestly and equally " incapable, as well of the personal Qualifications, " which are previously demanded, as of the consequent Benefits which are positively annexed " in the Word of God, to the reasonable and profitable Discharge of this Christian Duty."

And yet, in this his Comparison, and Proof of two Non-entities, how difficult is the Answerer to suspect his poor Gentleman to have observed their Equality? See *Address*, p. 17.

#### REMARK VI.

(" All for whose Education in the Knowledge " and Worship of the one living and true God, he " (*Abraham*) would solemnly undertake, were received into the Covenant with him, and had its " Token affixed to them.")

Thus said the Lord, (and passed his Word for his Servant *Abraham*) *Gen. xviii. 19. For I know him, that he will command his Children, and Household after him, and they shall keep the Way of the Lord, to do Justice and Judgment.*

But his Children, Household, and Posterity, for whose Education, in the Knowledge, &c. the righteous Patriarch thus solemnly undertook and provided, being composed of both Males and Females, the Author avows his Non-observance of  
the



the Fact itself, or the manner in which this Token of the Covenant of Circumcision is reported, in the History of *Moses*, to have been affixed to the Females aforesaid, who were born of *Abraham's* Body, or at any Time incorporated in his Family.

#### P A R A G R A P H IV.

“ In like Manner the Christian Covenant  
 “ (which is but the *Abrahamic* enlarged and  
 “ ratified by a new Token) admits as Infants  
 “ of Believers, not only those born of their  
 “ Bodies, but any whom they adopt, and to  
 “ whom they solemnly promise to discharge  
 “ the Part of a Parent by a religious Edu-  
 “ cation.

“ That the Covenant which God made  
 “ with *Abraham*, and with his Seed, is still  
 “ subsisting, and in full Force, *St. Paul* strenu-  
 “ ously asserts, \* (*Gal. iii. 7, 14, 18, 29.*)  
 “ The Covenant which was before confirmed  
 “ by God, the Law, which was 430 Years af-  
 “ ter, could not disannul. And if ye are *Christ's*  
 “ (*i. e.* Believers) then are ye *Abraham's* Seed,  
 “ (*D<sup>o</sup> 17, 29.*) See the same also proved,  
 “ *Rom. iv. 11, 17.* Now if the *Abrahamic*  
 “ Covenant be still in force, and we *Christians*  
 “ are *Abraham's* Seed (the Seed intended in  
 “ that Covenant) then have we undoubted  
 “ Right to all the Privileges of that Covenant

\* “ See this clearly proved in *Hallett's* Notes and Discourses,  
 “ Vol. iii. p. 267. where is a Defence, or rather Demonstration  
 “ of Infant Baptism, which never has been, and it is presumed  
 “ never will be answered.”

“ which God made with *Abraham*, and with  
 “ his Seed.

“ But it was an incontestible Grant and Pri-  
 “ vilege of that Covenant, that Infants should  
 “ be taken, with their Parents, into it. This  
 “ Privilege, therefore, which was given to  
 “ *Abraham* our Father, remains, and is justly  
 “ claimed by us, his spiritual Seed.”

#### R E M A R K VII.

“ In like Manner, &c.) In the Covenant which  
*Jehovah* made with *Abraham*, the Things promised  
 on God's Part were,

1. *That he would bless Abraham, and make of  
 him a great Nation, Gen. xii. 2. and cause his Seed  
 to be as the Dust of the Earth, (D° xiii. 16.) and as  
 the Stars, which no Man can number, D° xv. 5.  
 And I, said the Lord, will make thee exceeding fruit-  
 ful, and I will make Nations of thee, and Kings shall  
 come out of thee, D° xvii. 1, 5, 6.*

2. The Promise and repeated Grant of the  
 Land of *Canaan* to *Abraham* and his Seed, was  
 another Branch and Privilege of the *Abrahamic*  
 Covenant. *Gen. xii. 7. Gen. xiii. 14, 15, 17. Gen.  
 xv. 18, 21. Gen. xvii. 8.*

3. The last, and unspeakably the greatest and  
 best Promise expressed in the Covenant which  
 God made with *Abraham*, was, *That in the Seed of  
 faithful Abraham, even all the Nations and Fami-  
 lies of the Earth shall be blessed, Gen. xii. 3. Gen.  
 xxii. 18.*

Of these three Grants and Privileges, made and  
 stipulated in the *Abrahamic* Covenant (which this  
 Answerer would make *St. Paul* assert so strenu-  
 ously to be still subsisting in full Force) the two  
 first



first have been for many Centuries superceded, and were never intended or possible to us *Christians*.

And, concerning the third Promise in the *Abrahamic Covenant*, viz. *That in thy Seed all the Nations of the Earth shall be blessed*, nothing can be more distinct or intelligible, than the Explanation given by St. Paul, viz. *That this Seed is not many, but one, even Christ*, Gal. iii. 16. That the Promise of *Christ's* lineal Descent, or coming in the Flesh, pertained to the *Jews*, and was confined to the natural Seed and Posterity of *Abraham*, Rom. ix. 5. Whereas the following Blessing itself is promised and given to all Men, and of every Nation who have been, or shall become the spiritual Seed of *Abraham*, Gal. iii. 9. And the Children of God, by Faith in *Jesus Christ*, but of which Faith no Infant ever was, or can be capable, Gal. iii. 26, 29.

N. B. The Confusion and positive Assertions of this Answerer, in plain Contradiction to Scripture, Facts, and History, confirms the Author's Judgment, That the true and clear State of this Question is given in the humble Address, p. 9, 10.

#### PARAGRAPH V.

“ And were it not most absurd, and even  
 “ monstrous to suppose the contrary? Did  
 “ *Christ* come into the World to lessen, in any  
 “ Instance, the Privileges of the Church? To  
 “ deprive it of any valuable Immunities and  
 “ Grants which it antiently possessed? Yes, if  
 “ the Gentleman's Scheme be true. For,  
 “ whereas Infants, for about 2000 Years, had  
 “ been admitted into the Church and Covenant,

“ of God, together with their Parents, and  
 “ had the Token of his Covenant solemnly  
 “ affixed to them, by which *Jehovah* promised  
 “ to be their God; when *Christ* came, it  
 “ seems, they were cast out, and disinherited  
 “ of this Privilege; and were no longer to be  
 “ thus received into God’s Covenant and  
 “ Church. Has this the least Appearance of  
 “ Probability or Truth? Most certainly, No.

## REMARK VIII.

In *Hallett’s* Notes and Discourses, where (if you can believe the Answerer) there is a Defence, or rather Demonstration of Infant Baptism; which never has been, and (in his Presumption) never will be answered. The Author of the Address, &c. remembers to have read of the *Abrahamic* Church, introduced with no less Hesitation and Currency than as a vulgar Author may be supposed to treat of *Noah’s* Flood.

But tho’ the Author of the Address, &c. avows the Bible for his most frequent and serious Study, he has never yet found the least Trace or Appearance of such a Church, in the History and sacred Writings of *Moses*, so as to distinguish it from the successive Worship and Sacrifices offered to the same *Jehovah* by all the uncircumcised Sons of God, from righteous *Abel*, down to this faithful Patriarch of the *Jews*.

The Readers of *Hallett’s* Discourse on Infant Baptism, are not insensible of the Use and Advantage he labours to make of this arbitrary Distinction, in Favour of his Hypothesis.

But if, in the Holy Bible itself, any Alteration had been made or allowed in the Worship and Church of *Abraham*, by and after the Institution of

of Circumcision, or any Difference had been recorded between the Church of *Abraham* and of *Lot*, his uncircumcised Kinsman, or of *Melchisedec*, the Priest of the Most High God, is it not *most absurd, and even monstrous to suppose* (if we may use the amazing Stile of our Answerer) that this same Alteration and Difference should have escaped the Penetration, and remain'd unnoticed by a Scripture Critic, so industrious and learned as was the late Mr. *Hallett*? To talk of the Grants, Immunities, and Privileges of the *Abrahamic* Church, must needs be premature and impertinent, before any Man has seen or produced its Charter.

But, that Children were ever received into the Church of God, by the Token of Circumcision, is disproved by Fact, and cannot be defended by Argument. Forasmuch as the Worship and Privilege of God's Church did equally belong, and was used by *Abraham's* Female Posterity, and all the uncircumcised Male *Jews*, born in the Wilderness, were invested with the Privilege, and continued to use the prescribed Worship of God's Tabernacle for the Space of forty Years, by the Direction, and under the immediate Conduct of *Moses, Jos.* v. 4, 7.

#### R E M A R K IX.

( " Has this the least Appearance of Probability or Truth? Most certainly, No." ) The Answerer may have taken this Freedom from a Rule in *Lilly*, which says, *Interrogativum & ejus Redditivum ejusdem Casus & temporis erunt*. But the Author is cut short in his Reply to this Self-answerer, by a moral Caution from the same sagacious Grammarian, *viz. Verba accusandi Genitivum regunt. Anglice, Strife begets Strife.*

P A R A-



## P A R A G R A P H VI.

“ So far was our Lord from treating with  
 “ such Severity, these suffering Innocents, that  
 “ he gave frequent Tokens of his tender Re-  
 “ gard to them ; when some were once brought  
 “ to him, to receive his Benediction, he was  
 “ very angry with his Disciples for endeavour-  
 “ ing to hinder it, and said, *Mat. x. 14. Suffer*  
 “ *little Children to come unto me, and forbid*  
 “ *them not, for of such is the Kingdom of God.*  
 “ Compare this Text with *John iii. 5. Ex-*  
 “ *cept (viz.) any one is born of Water, and of*  
 “ *the Spirit, he cannot enter into the Kingdom*  
 “ *of God.* And from these two Passages their  
 “ Right to Baptism seems clearly to follow;  
 “ for the former declares them to have a Place  
 “ in God’s Kingdom or Church; but into this  
 “ Kingdom the latter expressly says, none can  
 “ (regularly) enter, but those who are bap-  
 “ tized.”

## R E M A R K X.

( “ He was very Angry with his Disciples,  
 “ &c.”) In the Picture exhibited by this An-  
 swerer, you see the wisest and best-temper’d Per-  
 son that ever lived, in a great Passion; and yet the  
 whole Charge of this his great Wrath has no  
 other Foundation, than what may be collected from  
 this mild and innocent Request, *Suffer little Chil-*  
*dren to come unto me, and forbid them not.*

## R E M A R K XI.

( “ From these two Passages their (Infants)  
 “ Right to Baptism seems clearly to follow.”)

This



This seeming Clearness must needs be obscured when once it is considered :

1. That the little Children spoken of in *Mark* x. 14. were not invited, nor did they come to *Christ* in order to be baptised : *For Jesus himself baptised not*, says the sacred and inspired Historian, *John* iv. 2.

2. Of a little Child, whom *Jesus* called unto him, and set in the midst of his Disciples, it is said expressly, by our Lord himself, *Whosoever shall offend one of these little ones, who believe in me, it were better for him that a Millstone was hanged about his Neck, &c.* *Mat.* xviii. 2, 6.

The Answerer himself supposes the little Children, *Mark* x. 14. capable of being Members, and to hold a Place in that Kingdom and Church of God, which *Christ* had already brought and set up among the *Jews*, *Mat.* xii. 28. *Luke* x. 11.

But if the visible Church of *Christ* be the visible Kingdom and Church of God, “ This is a Congregation of faithful Men, in which, or to whom the pure Word of God is preached, and the Sacraments duly administered, according to *Christ*’s Ordinance, in all those Things that of Necessity are requisite to the same,” (*See Article* xix, *of the Church of England*,) then the Infants intended by the Answerer, and whose Right he avowedly pleads, never have been received into this Kingdom and Church of God, nor can they enter or be made Partakers of its Privileges, before their actual Faith in the Authority and Jurisdiction of the Head of the Christian Church, and their Capacity to love, honour, and obey him.

N. B. Mr. *Whiston*, in the *Memoirs* of his Life, Vol. I. p. 368, says, “ By Infants and little Children, the Constitutions and other ancient Writings mean only such, with relation to  
“ Baptism,

(Infants follow.)  
This

“ Baptism, as were catechized before Baptism,  
 “ their whole Current implies; the Discovery  
 “ of which Secret, made me a Baptist twenty-  
 “ six Years ago.” And, in Conformity to the  
 Stile of the Gospel, and of what are called the  
 apostolic Constitutions, all Minors, under the  
 Age of One and Twenty Years, are known and  
 stiled Infants in the present Laws of *Great-Britain*.

### P A R A G R A P H VII.

“ If it be asked, In what possible Sense can  
 “ an Infant be regenerated, or born again of  
 “ the Spirit? The Answer is extremely obvi-  
 “ ous. 1. If the Infant lives, it is both ca-  
 “ pable, and stands in need of the sanctifying  
 “ Influences of the Spirit, to enlighten, exalt,  
 “ and purify its Soul, which the Scripture  
 “ often speaks of, under the Title of Regene-  
 “ ration. And, 2. If it dies, it is both capa-  
 “ ble, and stands in need of a Resurrection  
 “ from the Dead, to a State of future Bliss;  
 “ and this also, in Scripture Language, is a  
 “ Regeneration, or being born again, *Vid.*  
 “ *Rom. i. 4. Luke xx. 36. Matt. xix. 28.*  
 “ *Acts xiii. 33.*”

### R E M A R K XII.

In this Paragraph it is, indeed, *extremely obvious*  
 that the Answerer has given the *Coup de Grace* to  
 his languishing Cause. “ For, says he, if the In-  
 “ fant lives, (*i. e.* long enough) it is (*i. e.* it will  
 “ be) capable, and stand in need of the sanctifying  
 “ Influences of the Spirit to, &c.”

Whereas

Whereas the Sentence of the Christian Law-giver, in *John* iii. 5. is peremptory, *Verily, Verily, I say unto thee, except (τις) any one be born of Water and of the Spirit, he cannot enter into the Kingdom of God, i. e.* he cannot be invested regularly, and according to the true Intent and Prescription of the Gospel, with the Character and Privileges of a Christian, before he possesseth these two Scripture Qualifications. Therefore, every Infant must be reasonably convinced and satisfied of the Truth and Authority of the New Testament, by the excellent Instructions, and well-attested Miracles, with which the Spirit of God has abundantly proved the Faith, and supported the Hope of each intelligent Christian; and, moreover, he must submit himself voluntarily and joyfully to be baptized in Water, in Token of this his professed Faith in the Burial and Resurrection of *Jesus Christ*, and of his avowed Duty and Resolution, as his professed Disciple, *to die unto Sin, and to walk in Newness of Life*, *Rom.* vi. 4, 5. before he can enter into that Kingdom and Church of God, which is established and set up by his Son *Jesus Christ* among Men; but who sees not, that before this can be possible, or done, every Infant must become adult, and made a Believer. See *Humble Address*, &c. p. 47, 48.

### R E M A R K XIII.

“ If it (*i. e.* the Infant) dies, it is both capable,  
 “ and stands in need of a Resurrection from the  
 “ Dead, to a State of future Bliss; and this also,  
 “ in Scripture Language, is a Regeneration, or  
 “ being born again.” The first Text brought by  
 the Answerer, in Proof of what he calls *extremely obvious*, is *Rom.* i. 4. *And declared (n. b. not made) the Son of God with Power, (all Power be-*  
 F ing



ing given to our risen and glorified Redeemer, in Heaven and Earth, *Matt. xxviii. 18.*) according to (the Prediction of) *the Spirit of Holiness*, (made and promised afore by the Prophets, *Rom. i. 2.* and confirmed) *by the Resurrection of (Christ from) the Dead.*

The Spirit of Holiness, and the Resurrection of the Dead, are indeed both expressed in this Text; but of the Death and Resurrection of an Infant, this Text is totally silent, and serves the Answerer's Purpose, as it would the Author's, if, in order to prove that Regeneration and casting out Devils were synonymous in Scripture Language, he should quote the very Words of *Christ* himself in *Matt. xii. 28.* where he tells the *Jews*, *that he cast out Devils by the Spirit of God.* The next Text, brought in support of the same Position, is *Luke xx. 36.* *Neither can they die any more, for they are equal to the Children of God, being the Children of the Resurrection.* How this either affirms or proves, that a baptized Infant, dying in Infancy, will be more or less secure of a future Resurrection and Immortality, than if the same Infant had died unbaptized, may seem extremely obvious to this "*Lover of Mankind, and consequently of little Children.*" But to which, the Author of the Address, &c. confesseth himself stark Blind.

The next Text referr'd to, is *Matt. xix. 28.* *And Jesus said unto them, Verily, I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.*

Here, indeed, we have, for the first Time, the Term itself, *viz. Regeneration*; and the important Sense which it bears in this Place, may, it is hoped, be collected with Truth and Satisfaction from what follows.

When



*When the Fullness of Time was come, God sent forth his Son, made of a Woman, made under the Law, Gal. iv. 4. Accordingly, when he was eight Days old, the Child Jesus was circumcised, Luke ii. 21. And his Parents performed all Things, concerning him, according to the Law of the Lord. And the Child grew and waxed strong in Spirit, filled with Wisdom, and the Grace of God was upon him. Now his Parents went to Jerusalem every Year, at the Feast of the Passover. And when he was twelve Years old, they went up to Jerusalem, (Jesus accompanying them) after the Custom of the Feast, &c. Luke ii. 39, 42. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.*

For thus it became him to fulfil all Righteousness, *Matt. iii. 13, 17. viz. as well by performing the Rites and Duties prescribed in the divine Legation of Moses, while their Authority and Sanction remained, as by consecrating himself to the greater Work of his Christian Ministry, which the Father sent him to do, by receiving the Rite and obeying the Institution of that Baptism which God sent John to administer, John i. 33.*

The twelve Disciples, whom *Jesus* particularly chose to attend his Person and Ministry, were regenerated, and followed herein the Example of their great Master, inasmuch as they having been *born, circumcised, and educated Jews*, were each of them converted to the Faith and Profession of Christianity. And as (in all Reason) we must suppose them to have received *John's* Baptism, in Expression of their Faith, and for the better Preparation of their Minds to receive the Doctrine of the *Messiah*, then speedily to appear; so, after this extraordinary Appearance of *Jesus Christ*, and the Commencement of his public Ministry, it is reported of these, his chosen Disciples, that they bap-

tized (in the Name, and during the Ministry of their great Master) even more Disciples than *John* the Baptist, *John* iv. 1, 2. Of whom we read, *That Jerusalem and all Judea, and all the Region round about Jordan, went out to him, and were baptized of John in Jordan, confessing their Sins, Matt. iii. 5, 6.*

Under the Dispensation and Covenant of the *Old Testament*, both *Jesus Christ* and his Twelve Apostles had born the relation and Privileges of the Sons of God, and of Brethren, in common with the whole Nation of the *Jews*; and in a farther and more distinct Relation than (as every Man is by virtue of his intelligent Nature) a Child, and of the Family of the Father of the Spirits of all Flesh, and a Brother to all his Fellow-Creatures. And whereas, when the *Messiah* himself had avowed his Faith, in the Decree and Promise of his heavenly Father, by his Obedience and Submission to *John's* Baptism, he was no sooner come up out of the Water, but he saw the Heavens opened, and the Spirit of God descending in the *Manner* of a Dove, and lighting upon him. *And lo! a Voice from Heaven* (then proclaimed him the Son of God) saying, *this is my beloved Son, in whom I am well pleased, Matt. iii. 13, 17.*

After the Pattern and Example of *Jesus*, their elder Brother, *Rom. viii. 29.* his twelve Disciples also, (being convinced on the Evidence of Miracles and Prophecy, *i. e.* on the Testimony of the Spirit of God,) from *Jews*, they all became *Christians*, and (together with their Lord and Master) were *thus* born again, regenerated, and became a *second Time* the Children and Sons of God, under the New Covenant, and better Dispensation of the Gospel.

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For whoever confesseth, *Jesus is the Christ, is born of God*, 1 John v. 1. These Apostles had been born simply, and for the *first Time* of corruptible Seed, viz. of Blood, i. e. by lineal Descent from *Abraham*; and of the Flesh, i. e. by Means of carnal (perishable) Ordinances, imposed until the Times of Reformation, *John* i. 13. *Heb.* ix. 10. viz. by *Christ*, in whom these perishable Ordinances were all abolished, *Eph.* ii. 15. But when the *Apostles* and *converted Jews* became a *second Time* the covenanted People and Sons of God, they were all regenerated and born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever; and this is the Word, which by the Gospel is preached, said the Apostle, to you, viz. believing *Jews*, who were Strangers, and scattered abroad through *Pontus*, &c. 1 *Pet.* i. 23, 25. See this interesting Question better stated and argued at large, in the *New Paraphrase and Exposition of our Saviour's Dialogue with Nicodemus*, in the *Humble Address*, &c. p. 29, 45.

The Regeneration, mentioned in *Matt.* xix. 28. was something already passed, and in which *Christ's* twelve Disciples had imitated the Example of their Lord and Master; "*Verily, I say unto you, that ye who have followed me in the Regeneration, &c.*"

And whereas it is notorious, through the History of the four Gospels, that even these chosen Disciples of *Jesus Christ* had embraced his Doctrine, and continued to follow his Person and Ministry with a fond Desire and Expectation of seeing him set up King of the *Jews*, and of sharing among them the principal Honours and Emoluments of his Kingdom of this World; what Provision could be more wise or important, to cure and remove this early and strong Prejudice, to support and continue their Fidelity and Allegiance under the approaching



approaching Disappointment and Mortification of their worldly Ambition, than that incomparably greater Distinction and Preferment, to which (in case they persisted to hold fast the Beginning of their Confidence, unto the End, *Heb. iii. 6.*) *Christ* foretold, and promised to advance them in the future and better World? *When the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.*

But if, in Opposition to the *apparent* Wisdom and Use of this Exposition, our Answerer will needs have the Term Regeneration, to intend the Resurrection of the Dead, in *Matt. xix. 28.* he must then take his Choice, either to throw up his Argument, or release the Phrase in *John iii. 5.* from the *same* Construction; otherwise the *Consequence* is plain and obstinate, *viz.* That no baptized Infant can enter, or be received into the Kingdom or Church of God, here on Earth, except, and before he is raised from the Dead at the last Day.

The last Text we are called to examine, in Proof, that by Regeneration, or being born again, is meant, in Scripture Language, a Resurrection from the Dead, to a State of future Bliss, is *Acts xiii. 33.* *God hath fulfilled the same unto us their Children; in that he hath raised up Jesus again;* as it is also written in the second Psalm, *Thou art my Son, this Day have I begotten thee.*

But, though his Resurrection was a necessary, and the best Proof, that *Jesus Christ* was indeed the Son of God; it was, however, *no more* than a *Proof*, wherein consisted, *not* the Constitution, but the Evidence *only* of his Sonship.

1. Because *Jesus Christ* was also made and called the Son of God, on Account of the Body which God prepared for him by the Holy Ghost in the Womb of the Virgin, *Luke i. 35.* As we find *A-*  
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dam stiled the Son of God, and on the like Account, *Luke* iii. 38. Or, as the Heathen Poets have well spoken (in the Judgment of *St. Paul*,) *That we are all the Offspring of God, who has made of one Blood all the Nations of Men*, *Acts* xvii. 26, 28. and is the Father of the Spirits of all Flesh, *Heb.* xii. 9.

2. And just before the Commencement of *Christ's* public Ministry, being straitway come up out of the Water, in which he had been baptized, a Voice from Heaven then proclaimed him in these Words, *This is my beloved Son, in whom I am well pleased*, *Matt.* iii. 17. in like Manner, as in civil Life, a Son becomes and continues Heir to his Father, and interested in the Reversion of his Patrimony, so long as his Intail remains unforfeited, not cut off, or recovered; or, as all Christians become, and are stiled Sons and Heirs of God, and joint Heirs with *Christ*, their elder Brother, *John* i. 12. *Rom.* viii. 17. *Heb.* ii. 11. by virtue of their relation to *Christ*, and their Faith and Profession of his Gospel, *Gal.* iii. 26, 27, 29. Inasmuch as the God of all Grace has called them to his eternal Glory, by Jesus Christ, *1 Pet.* v. 10. Being called to, and having received the Promise of an eternal Inheritance, through the Mediator of the New Covenant, (*viz.* of the Gospel) *Heb.* ix. 15. whose Names are represented to our Faith, as inrolled in the Book of Life, *Phil.* iv. 3. *Rev.* iii. 5. having in their present actual Possession, the Record (or express Charter of Heaven) that God has given them (the Grant, Reversion, and Title of) eternal Life, and this Life is in the Hands of his Son, *1 John* v. 11.

3. But *Christ* was declared to be the Son of God with Power, according to the Prediction of the Spirit of Holiness, by his Resurrection from the Dead, *Rom.* i. 4. *viz.* (when at the Time, and by the

the Evidence of his Resurrection) *he came and spake to his Disciples, saying, all Power is given unto me in Heaven and in Earth, Matt. xxviii. 18. who having humbled himself, and because he became obedient unto Death, even the Death of the Cross, God highly exalted him, and gave him a Name above every Name, &c. Phil. ii. 8, 9.*

As the same Title of a Son of God is also given, in the surest Manner, and the highest Degree, to every Disciple and Follower of *Jesus Christ*, who cancelleth not this great Title, nor causeth his Name to be blotted out of the Book of Life, *Rev. iii. 5.* by his final Apostacy or Disobedience; but who, on the contrary, and in his prevailing Temper and Conduct, walketh worthy of the Vocation wherewith he is called, and well supporteth the Character and Dignity of a Son of God, and an Heir of Heaven, by resisting and overcoming the Temptations and Pollutions of the World: *And I* (saith the benevolent and final Distributer of God's promised Favours and Mercies) *will grant unto him to sit down with me in my Throne, even as I also overcame, and am set down with my Father in his Throne, Rev. iii. 21.* But though the Sonship of *Jesus Christ* did, indeed, consist principally in the universal Authority and Dominion, which was given or restored to the glorified Redeemer, *when* God raised him again from the Dead; 'tis, however, manifest, that he was *not* regenerated, or made the Son of God *by* his Resurrection, which determined *nothing more* than the Time and Evidence of his Possession and Induction to that Dominion; otherwise the *Good* and the *Bad*, even all Men who shall be raised up at the last Day, *John v. 28, 29.* will be *bereby* and *equally* regenerated, made the Sons of God, and raised from the Dead, to a State of future Bliss.

But

But if any, or all these Texts alleged by the Answerer, *Rom. i. 4. Luke xx. 36. Matt. xix. 28. Acts xiii. 33.* were capable of this Construction, no Argument or Proof has yet appeared to determine the Phrase, *except a Man is born again*, to intend his Resurrection from the Dead to a State of future Bliss, as it stands in Connection with the *Rite of Baptism*, in *John iii. 5.* or to moderate the Absurdity which strikes one, on hearing what the Wisdom of our blessed Saviour lays down, as a necessary Condition or Qualification for entering into the Kingdom or Church of God in *this World*, construed into a Resurrection from the Dead to a State of *future Bliss*.

#### P A R A G R A P H VIII.

“ Of God’s Readiness to give his Spirit to  
 “ perform these kind Offices to our suffering  
 “ and feeble Infants, the baptismal Water is  
 “ the appointed Token ; a Token that, as they  
 “ suffer and die through *Adam*, so they shall  
 “ be blessed and raised again by *Jesus Christ*.”

#### R E M A R K XIV.

The baptismal Water has been affirmed above to be the appointed Token.

1. “ Of the solemn commending of an Infant  
 “ to God’s Blessing.
2. “ Of the entering under a sacred Vow for  
 “ its religious Education, or a solemn Promise  
 “ (of the Sureties) to discharge the Part of a Pa-  
 “ rent by a religious Education.
3. “ A Token of the Christian Covenant (*i. e.*  
 “ of the *Abrahamic*, enlarged and ratified by this  
 “ new Token).

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4. “ A Token of God’s Readiness to give his  
 “ Spirit to our suffering and feeble Infants, to en-  
 “ lighten, exalt, and purify their Souls (if the In-  
 “ fant lives).

5. “ (But if the Infants die) the baptismal  
 “ Water is *yet* a Token, that as they suffer and  
 “ die through *Adam*, so they shall be blessed and  
 “ raised again by *Jesus Christ*.”

Of these *five* Tokens (which the Answerer of the *Humble Address*, &c. has sought to pass upon the World for *divine Appointments*) not *one* Precept or Example has *yet* been *pretended*, from the authentic Records and History of the *New* (or even the *Old*) *Testament*, to support or countenance the *two first* of these *arbitrary* Assertions. (*See Rem. iii. and iv. p. 16, 24.*)

His third Token is shewn to be misunderstood, and wrong stated (*Rem. vii. p. 26, 27.*)

His fourth Token (which wants *both* Proof and Illustration) may be found (according to the Style of this Answerer) *extremely obvious* in the Negative.

’Tis *manifest*, that the Institution and Rite of Christian Baptism, not being subject to the *Notice*, can *betoken nothing* to the Mind of an *Infant*; and with what Truth or *Consistency* is God’s Readiness affirm’d, to give to Infants (however suffering or feeble) what they have *no Readiness or Capacity to receive*. Wherefore, *every Infant* must become *adult*, and receive the Christian Baptism, in *Faith*, before it can be to him a *Token, Duty, or Benefit*.

But, if the Infants die, why then, says the Answerer, in the fifth Place, “ the baptismal Water is (*yet*) a Token, *viz.* that as they suffer and  
 “ die through *Adam*, so they shall be blessed and  
 “ raised again by *Jesus Christ*; and of God’s Rea-  
 “ diness to give his Spirit, to perform this last kind  
 “ Office



“ Office to our suffering and feeble Infants, the  
 “ baptismal Water is the *appointed Token*.”

’Tis the well known and current Doctrine of the *New Testament*, that *all* who sleep in their Graves shall be raised to Life again at the last Day, *whether* they departed this Life in Infancy or advanced Years, *baptized* or *unbaptized*, and *no less* before than after *this* Institution of the Christian Law-giver.

Our Faith and Expectation of this universal, and most interesting Event, is grounded on the Doctrine, Evidence, and Example of his own well attested Resurrection; but the Office itself, of raising the Dead at the End of the World, is a Province which is claimed and *appropriated*, not by the *Spirit* of God, (as the Answerer would have it) but by his *Son*, who is *the Resurrection and the Life*, John xi. 25. *For the Hour is coming, in which all that are in the Graves shall hear his Voice, and shall come forth*, John v. 28, 29. For, as by the *Offence* of one, *Judgement* came upon all Men to *Condemnation*; even so, by the *Righteousness* of one, the *free Gift* came upon all Men unto *Justification of Life*, Rom. v. 18. Or, in the plainer, but no less *universal Language* of the same Apostle, *Since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam all die, so in Christ shall all be made alive*, 1 Cor. xv. 21. 22.

Whether the Arguments and Proofs alledged in these Remarks, may leave these five Tokens of Baptism so *extremely obvious* to the Answerer, as he found them when his Pen was employed in writing against the *Humble and free Address*, is submitted to his *second Thoughts*, and future *Experience*.

The Author’s Acquaintance with the Writings and Conversation of his Christian Brethren, who favour the Opinion and Practice of Infant Baptism,

persuades him, that *several of these Tokens* have generally escaped *their Notice*, and will prove, on this Publication, *quite new* to their Conceptions, if not *too* difficult for *their Belief*.

And the candid Reader may receive it as an Expression of the Author's Zeal and Charity, when he points out, and endeavours to rectify what, in this Case, he apprehends to be the most popular Misapprehension of a positive Institution of the Christian Religion.

By Christians of the Pedobaptist Persuasion, this Rite of our common Religion is more generally esteemed, and said to be a *Token* of the Christian Covenant, which the Author's best Judgment and Regard to the *New Testament*, instruct him to account a *Token, Badge, or Test* of the avowed *Faith* and *Profession* of a Christian; and the Evidence and Proofs of his own Conviction arise, and may be collected from the following Remarks and Scripture Authorities.

In what is (*strictly and eminently*) the Christian Covenant, the *Father* and the *Son* are the *only* contracting Parties, in behalf, or for the Benefit of Men. In Proof of this Definition, the Christian Reader is desired to compare and weigh these Texts of Scripture, *Psf. ii. 7, 8. Psf. lx. 6, 7, 8. Heb. x. 5, 9. John iii. 16, 17. Heb. i. throughout. Phil. ii. 6, 11. Col. i. 12, 20. 1 Pet. i. 3, 5. Eph. i. 20, 23. Eph. i. 6.*

2. *This Covenant* was appointed by the Father, who knoweth all his Works from the *Beginning* of the *World*, *Acts xv. 18. and accepted* by the *Son*, before his Mission and Incarnation, in behalf of Mankind in general, and of Christians in particular, *Gen. iii. 15. Gen. 22, 18. Psf. ii. 7, 8. Psf. lx. 7, 8. Heb. x. 5, 9. Heb. i. 2, 8, 9, 13. Heb. vii. 21, 22. Gal. iii. 17. Eph. iii. 9, 12.*

3. The

3. The *Token; Seal, and Confirmation* of the Christian Covenant is (*not* the Rite of Baptism, *but*) the Obedience and Righteousness, the *Blood* and *Sacrifice* of *Christ*. *Is. liii. throughout. John iii. 14, 17. Matt. xxvi. 28. John xviii. 37. Heb. 29. Heb. xiii. 20. Heb. ii. 9, 10.*

4. But the Rite of Christian Baptism is (in its original Use and Intention) the *Test* and *Badge* of the Christian *Faith* and *Profession*, which the Wisdom and Authority of our Lord's Institution requires each Believer of his divine Mission and Gospel to *receive* and *wear*, in *Token* of his *declared* Faith in the Burial and Resurrection of *Jesus Christ*, and of his avowed *Duty and Resolution*, (as Christ's Disciple) to die unto Sin, and to walk in Newness of Life, *Rom. vi. 3, 4, 5. Acts ii. 37, 42. Acts viii. 35, 39. Gal. iii. 26, 27, 29. See Humble Address, p. 12, 16.*

5. This Test, none but a Believer should take, and this Token, no Infant can shew\*. But, except a Man is thus born and made a Christian, as well by Water as by the (Revelation and Testimony of the) Spirit, he *cannot* enter (*regularly*, though he may with *Sincerity, i. e.* according to his *best* Knowledge and Conviction) into the Kingdom or Church of God, *John iii. 5. See Humble Address, p. 48.*

## P A R A G R A P H IX.

“ But the Examples of Scripture Baptism  
“ are all on the Gentleman's Side. This, in-

\* No Words can more fully express, and no Comparison will better illustrate the Author's Sense and Position, than what are exhibited by the Dissenting Gentleman, in the Case he puts of a Royal Infant, &c. which the Answerer may find (if he has not yet seen it) in the third and last Letter to the Rev. Mr. *White*, p. 27, 28.

“ deed,



“ deed, is often and confidently said, but ab-  
 “ solutely without Ground, and is a palpable  
 “ Mistake; there being not in the whole  
 “ Scripture, a single Instance of the Baptism  
 “ for which he pleads, *viz.* that those who  
 “ are born of Christian Parents, are to be suf-  
 “ fered to become adult before they are bap-  
 “ tized. This, it is to be observed carefully,  
 “ is the Point in Question between us; as for  
 “ the Baptism of adult Profelytes, or Converts  
 “ to Christianity, this, we are all agreed, is not  
 “ to be administred ’till they personally profess  
 “ Faith. The Scripture Instances of such Pro-  
 “ felytes are of no Pertinence nor Weight at  
 “ all in the Controversy before us, because  
 “ these are exactly consonant to our Practice  
 “ and Profession.

“ The only Point in debate is, what is to be  
 “ done with the Infants of these Profelytes;  
 “ are they to be baptized with their Parents,  
 “ or to be let alone ’till they are adult, and  
 “ then baptized upon their personal Profession?

“ This latter, the Gentleman saith; but has  
 “ not, in the whole Scripture, one Instance of  
 “ such Practice, nor the least Shadow or Ap-  
 “ pearance of it. The Flourish, therefore, a-  
 “ bout Scripture Instances, Precedents, Ex-  
 “ amples, is all Sound, and nothing else.  
 “ Whereas, the Instance of *Lydia* strongly fa-  
 “ vours our Practice, whose Faith alone is  
 “ mentioned; and immediately it is added,  
 “ her Household was baptised, *Acts* xiv. 14  
 “ 15.”



## REMARK XV.

The Man who undertakes *this* Justification of the Baptism of Foundling Infants, *without* one Quotation or Reference to the *very Address, &c.* which he *thus* presumes to *censure, hereupon* gives himself Airs, and *greater* Scope to say and unsay what best suits his Inclination and Convenience; but they who have seen the *Humble Address*, need not be told, *viz.* that the only Baptism, for which the Author pleads, is of all such, and only such Persons who make a voluntary and serious Profession of their Faith and Allegiance to the Son of God, be they old or young, or born of christian or unchristian Parents; and this, his only Plea, the Author has grounded expressly on various Scripture Arguments, Precepts, and Examples. But it seems they are too far below the Notice of this great Answerer, to make an Appearance, even in his Vindication of the Baptism of Foundling Infants, the doubtful Progeny of *Christians, Jews, or Infidels*. However, without seeing the *Address* itself, &c. the Reader of this Answer and Reply may remember, or cast back his Eye to the Instruction given to the *Gentleman*, by his communicative Answerer, in p. 13. which says, “The Christian Covenant admits, as Infants of Believers, not only those born of their Bodies, but any whom they adopt, and to whom they solemnly promise to discharge the Part of a Parent by a religious Education.”

And the Author must needs allow this supposed Right, to be equal to both, when he undertakes to prove it to belong to neither. *Rem. v. p. 23.*

In this, the avowed Sentiment of the Author and his Answerer are the same, *viz.* That the Infants,

fants, born of Christian Parents, have the same and no more Right to Christian Baptism, than belonged to those Infants who were born of the Bondswomen, had been bought with the Money, and were incorporated in the several Families of the numerous Profelytes, at the Time when they were first converted to the Faith, and baptized into the Name of *Christ*, and the Profession of his Gospel; and every supposed Difference in these two Cases, with respect to Baptism, is in the Author's Judgment, and in the Answerer's nervous Language, *absolutely without Ground, and a palpable Mistake.*

Happily united in these Premises, our Agreement will hold in the following Consequences, *viz.* The natural born or adopted Infants of all Christian Parents, since the Days of *Christ's* Apostles, have no more Right, and should be treated in the very same Manner, with respect to Baptism, as the natural born or adopted Infants of Profelytes were managed under the Ministry, and by the immediate Direction and Authority of the first inspired Ministers of the Christian Religion. Here the Author and Answerer join Issue, That the Right, Justification, and Efficacy of Infant Baptism depend, and are determinable, by the Instances, Precedents, and Examples of its Administration, recorded in the *New Testament.*

But, unhappy Man, “*from the whole Scripture no Instance, nor the least Shadow or Appearance of such a Practice*” has been produced by this Answerer, more than one single Example of *Lydia*, which says he, *strongly favours our Practice*, whose Faith alone is mentioned; and immediately it is added her Household was baptized, *Acts* xvi. 14, 15.

But this single Scripture Precedent, which would have to favour *so strongly* his Practice of Infant Baptism, happens to be related in the sacred

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History, not only without Notice of any Infant that she had, or was baptized with her Household, but with Circumstances which *strongly* presume the contrary, *Acts* xvi. 12, 16.

But if the whole Relation and Circumstance of *Lydia's* Story expose the Impertinence of this only Precedent alledged in the *New Testament* in favour of Infant Baptism, it may appear less strange, if our Answerer's "*Flourish*, about Scripture Instances, Precedents, and Examples should vanish into Sound, and nothing else," when the Author quotes his Examination of these very Cases, set forth in his *Humble and free Address*, with a direct Proof to the contrary, which are as follow.

" But the Cases of those Persons, who are reported in this sacred History to have been baptized with all their Household, may be supposed more relative to the Baptism of the exposed and deserted young Children in the Foundling Hospital, and bespeak the particular Attention of their worthy Trustees and Governors.

" And yet, even in these Cases also, they are no less expressly declared to have been all instructed in order to their Conviction, and convinced in order to their Baptism: And whoever consults the whole Account of these baptized Families, and compares together the several Particulars of their sacred History, will there find that they did all attend to the preaching of the Apostles Doctrine. They did all rejoice, they all believed, and accordingly they were all baptized.

" On *St Peter's* first Sermon, you read of three Thousand, who gladly received the Word, and were baptized: But among all these, together with the Multitudes who were afterwards converted to the Christian Faith and Profession, by the Doctrine and Miracles of our Lord's A-

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" postles,



“ possible, we read of no more than three Persons  
 “ (through the whole Gospel History) who are  
 “ there said to have been baptized, together with  
 “ their whole Families, and with any such distin-  
 “ guished Circumstances; from whence it may be  
 “ presumed, whether all the Members of these  
 “ baptized Families were capable of a personal  
 “ Faith and Profession of the Christian Religion,  
 “ or not, viz. *Cornelius the Centurion, Lydia a Sel-*  
 “ *ler of Purple, and the Goaler to whose Custody*  
 “ *Paul and Silas* were committed by the Magistrates  
 “ of *Philippi*. Of *Cornelius* it is affirmed expres-  
 “ ly, that he was a devout Man, who feared God  
 “ with all his House, Acts x. 2. That they were  
 “ all present before God, to hear all Things that were  
 “ commanded Peter of God, Acts x. 33. That  
 “ while Peter was speaking what God had comman-  
 “ ded, the Holy Ghost fell on all them who heard the  
 “ Word, Acts x. 44. Upon which extraordinary  
 “ Testimony of their Faith and Acceptance, he  
 “ commanded them to be baptized in the Name of the  
 “ Lord, Acts x. 48. Of *Lydia*, a Seller of Pur-  
 “ ple, it is not said that she, and all hers, were  
 “ baptized; but, more generally, that she was bap-  
 “ tized and her Household, Acts xvi. 15. And, as  
 “ no Instruction can be taken from the sacred His-  
 “ tory, whether any in her Family were incapable  
 “ of a personal Faith and Profession, it is, more-  
 “ over, quite improbable that any such Persons  
 “ were taken with her, in her Journey from the  
 “ City of *Thyatira* to *Philippi*, to sell Purple, as  
 “ is related in Acts xvi. from the 12th to the 16th  
 “ Verse. Of the Keeper of the Prison at *Philippi*,  
 “ it is declared positively that *Paul and Silas spake*  
 “ *unto him the Word of the Lord, and to all who*  
 “ *were in his House*, Acts xvi. 32. And that he  
 “ rejoiced,

“ *rejoiced, believing in God with all his House,* Acts  
“ xvi. 34.

“ So that, to the disinterested and worthy Trustees and Governors of the Foundling Hospital, it will, I hope, appear, that these Scripture Examples are the most plain and flat Contradiction to the Practice which modern Christians have too confidently fathered upon their mistaken Authority, which by no Means justify, but expressly condemn the Application of Christian Baptism to the Children of Believers, before they have acquired the same Belief, and made the same personal and solemn Profession of their Faith and Obedience to the Christian Lawgiver; or, in other Words, that they believe, with all their Hearts, that *Jesus Christ* is the Son of God.

“ It is the common, and well-grounded Belief of all who truly call themselves Christians, that the Apostles of *Jesus Christ* did fully know, and have faithfully executed the Intention of their divine Commission.

“ If it had been the Mind and Will of their great Master, that his instituted Rite of Baptism should have been administer’d to the Children of believing Parents, during the Time of their Infancy, and total Incapacity of believing and professing the Gospel; if this may be supposed truly, there can be no room to doubt, but this Institution of *Jesus Christ* was really administer’d to some Subjects, before they did, or possibly could believe in his Name, even by the Hands of his inspired Ministers themselves, whom he qualified and commanded personally to go into all Nations (without Distinction) teaching and baptizing them.

“ But whereas the Christian Church in *Galatia* had been planted and continued to flourish  
 “ many Years before the Date of *St Paul's* Epistle to them, of Necessity there must have  
 “ been many among them (upon the foregoing Supposition) to whose Infant Seed the Rite of  
 “ Christian Baptism had been already applied by the Hands, or under the immediate Notice and  
 “ Direction of *Christ's* Apostles: But the Fact itself destroys this Supposition, which is proved  
 “ to be arbitrary and false, as well by the total Silence of the *New Testament*, (in which not one  
 “ direct Precept or Example appears to support it) as by these direct and positive Assertions of *St Paul*,  
 “ with which the Practice of Infant Baptism can surely never be reconciled: *For ye are all* (saith the inspired  
 “ Apostle to the Christians of *Galatia*) *the Children of God, by Faith in Jesus Christ* --- which could not have been truly,  
 “ and thus universally spoken, if any of them had been, at this Time, made the Children of God  
 “ without that Faith in *Jesus Christ*, of which every Infant is, at all Times, utterly incapable.

“ The Apostle goes on to support the Necessity of Faith in *Jesus Christ*, in order to contract this  
 “ new and happy Relation: *For as many of you as have been baptized into Jesus Christ, have put on Christ*. But it is humbly submitted to  
 “ the great Penetration and Judgment of the worthy Trustees and Governors of the Foundling  
 “ Hospital, with what Sense or Truth a baptized Infant may be said to put on *Christ*, who seems  
 “ (at the most) to be hereby but imposed upon him; and how was it possible for the inspired  
 “ Apostle to affirm more directly or plainly, that every baptized Christian, throughout the Church  
 “ of



of *Jesus Christ* in *Galatia*, was made, and became such knowingly, and by his own voluntary Act and solemn Profession.

“ And whereas these primitive Christians, having avowed themselves universally to be the Subjects of *Jesus Christ*, both by their Faith and Baptism, this gave good Cause to pronounce them all (in the spiritual and best Sense) to be the Seed of *Abraham*, (the Father and most eminent Example of all who believe the Promises of God) and Heirs of the eternal Inheritance, which the Son of God from Heaven, has expressly revealed and promised, and at the End of the World will bestow upon all baptized Christians, who, in Obedience to the Authority, and by the solemn Rite of his own Institution, have personally avowed their Faith and Allegiance to him.

“ Provided always, that they cancel not this great Title, nor render themselves unworthy and incapable of such pure and undefiled Rewards, by returning presumptuously, and by continuing in a Course of impenitent Folly and Vice. But who, by their patient continuing in well doing, abide grounded and settled in the Faith; nor suffer themselves to be finally and irrecoverably moved away from the immense and joyful Hope of the Gospel.”

# PARAGRAPH X.

“ As this Gentleman has once and again shewn an extraordinary Fondness of displaying himself on this Controversy, and has given what he desires the Publick to take as a *Specimen of his Ability*, it would, I humbly

“ bly apprehend, have incomparably more  
 “ served his Cause, and have shewn his Ability  
 “ in a far superior Light, to have answered, in  
 “ a solid Manner, *Hallett's* excellent Discourse  
 “ on Baptism, than to address the Hospital  
 “ Governors with Things an hundred Times  
 “ before said, (and said, I believe, his best  
 “ Friends being Judges, with full as much  
 “ Strength) and which have as often been an-  
 “ swered.

“ If he desires to give a farther *Specimen*,  
 “ let him be prevailed with to enter thorough-  
 “ ly into the Argument set forth in the just-  
 “ mentioned Discourse.

“ Let him prove that the *Abrahamic Cove-*  
 “ nant is not still in Force, or if it be, let him  
 “ shew, that the Admission of *Infants*, toge-  
 “ ther with their Parents, was not an express  
 “ Grant or Privilege of that Covenant; or,  
 “ if it was, let him prove this Grant to be now  
 “ abolish'd, and distinctly point us out *when*  
 “ and where it was reversed.

“ Let him say, Whether, as Infants suffer  
 “ and die in *Adam*, it is not a Part, a valuable  
 “ and important Part of the Covenant of God,  
 “ that they shall be blessed and raised by *Christ*?  
 “ And whether it be not a rational and kind  
 “ Institution, that some *Token* of this Cove-  
 “ nant should be applied to Believers Infants,  
 “ as a standing Monument or Pledge of this  
 “ Favour of Heaven to them.

“ Finally, let him say, Whether the Infants  
 “ of Believers, before the coming of *Christ*,  
 “ were

more were not visibly and expressly in Covenant  
 Ability with God? Whether the Token of the  
 ered, in Covenant that *Jehovah* was their God, was  
 scourse not actually given them? Whether this was  
 Hospital not a great and invaluable Privilege, and  
 Times whether *Christ* came to abridge, and to set  
 is best aside this Privilege of God's People? In o-  
 much ther Words, Whether the *Christian* Dispen-  
 een an- sation be in this respect, at least, more au-  
 ecimen, stere, and more cruel than the *Mosaic*, and  
 rough- looks with a severer Aspect on the Infants  
 he just- of good Men, than the *Jewish* of old did?  
 Cove- Was he a God of the *Jewish* Infants only?  
 let him Is he not, in like Manner, a God of Chris-  
 s, toge- tian Infants also? Yes, without doubt, of  
 express Christian Infants also.

" A clear Answer to these Enquiries, I  
 have never yet seen; if the Gentleman shall  
 vouchsafe, it will be a *Specimen of his Abi-*  
 lities, vastly superior to any he has yet  
 given."

*I am, SIR, &c.*

#### REMARK XVI.

Truth can never be found, or made to appear by  
 fair Reasoning and Deductions, from a false Hypo-  
 thesis, and a wrong State of the Question. And  
 this Necessity will affect equally and universally  
 every possible Subject of Mens Enquiry and De-  
 bate, in Words, or in Numbers. And when the  
 Moralist and Divine, no less than the Arithmeti-  
 cian, set out on a false Hypothesis, they will be  
 misled



missed into more Errors, and greater Confusion the farther they proceed.

Thus it happened to that industrious Critic, and useful Author, the late Rev. Mr *Hallett*, in his unhappy Discourse on Infant Baptism, whose Attachment and Pursuit of a false Scheme, drove him at last (against his better Judgment and Charity) to this most ungenerous and shocking Conclusion, *viz.* That God visited, on poor *Ishmael*, the Iniquities of his Great, &c. Grand Children. Nay, that the Father of Mercies, and of all the Families in Heaven and Earth, had made the future Life and Immortality of the human Race, to depend on the narrow and hazardous Chance of their Circumcision and Baptism, as Members of the *Abrahamic* Covenant, begun and long confined to one single Nation and Community, and not yet enlarged beyond the Limits of *Christendom*.

But is he a God of the *Jews* and *Christians* only? Is he not, in like Manner, a God of the *Gentiles*? Yes, without doubt, of the *Gentiles* also. *Rom.* iii. 29. *1 Tim.* iv. 10. And yet both these strange and gloomy Conclusions, are not only without, but contrary to the very Letter and current Spirit of the *Old* and *New Testament*. “ *But as for Ishmael,*  
“ *I have heard thee : (Abraham) Behold I have blef-*  
“ *sed him, and will make him fruitful, and will mul-*  
“ *tiple him exceedingly ; twelve Princes shall he beget,*  
“ *and I will make him a great Nation.* *Gen.* xvii.  
“ 20.” Even so great ! that there was no room to take his Posterity into the promised Land of *Canaan*, together with the numerous Descendants of *Isaac*. And a very small Share of the Sagacity and Learning, which so usefully distinguished the great Mr. *Hallett* on other Occasions, may serve to discover (to a Mind that is free and willing to see) the

the like Necessity of the Limitation which took Effect in the Person and Family of *Jacob*, in Preference to his elder Brother *Esau*.

And this is the Doctrine and Language of the *New Testament*, (which reflects Glory to God, in the highest, by revealing Peace and Good Will to Men) *That, as by the Offence of one, Judgment came upon all Men to Condemnation; even so, by the Righteousness of one, the free Gift came upon all Men unto Justification of Life.* Rom. v. 18. *For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam all die, so in Christ shall all be made alive,* 1 Cor. xv. 21, 22. *We trust in the living God, who is the Saviour of all Men, especially of those that believe,* 1 Tim. iv. 10. *i. e.* the same God and Father of *all*, willeth the Salvation of *all*, and has given to Heathens sufficient Means, but more abundant Means to Christians, in the sincere Use of which, they may (both) work out their own Salvation.

The Answerer's Opinion is, in one Case, the Author's, *viz.* That *Hallet's Discourse on Baptism* is a Contradiction to the *Humble and Free Address to the Governors of the Foundling Hospital*, and *Vice Versa*.

But whereas the Author verily believing, (what he submits to the public Judgment) that nothing exists in *Hallet's Discourse* in Prejudice of the Argument, Truth, and Importance of what he has humbly recommended to the Notice and Determination of the worthy Trustees and Governors of the Foundling Hospital, but what is clearly obviated in these Remarks, and sufficiently answered in his *Address*, &c. he thinks himself justified, in declining the Task to which he is invited, *viz.* of answering, *in a more solid Manner,*

and entering more thoroughly into the Argument set forth in what has been called, *Hallett's excellent Discourse on Infant Baptism*, and presumed to be unanswerable.

V E R A X.



## A D V E R T I S E M E N T.

**W**HEREAS repeated Notice and Information being taken in the Justification of the Baptism of Foundling Infants, of an extreme Fondness of displaying himself in this Controversy, which has been shewn once and again (by the Author of the Humble Address;) and of his giving what he desires the Public to take as a Specimen of his Ability, &c. Together with the Answerer's Instructions, (and sometimes humble Apprehension) how he may shew his Ability in a far superior, and incomparably better Light, &c. &c.

The Reader may see the Occasion, and determine the Pertinence of these singular Notices and Instructions, when he peruseth what follows.

C O P Y



C O P Y of a  
L E T T E R,

Published in the *Whitehall Evening-Post*, September 17, 1747.

*Claudius accusat Mæchos.*

S I R,

**Y**OU have taken Occasion, from three Letters, address'd to you by the Rev. Mr *White*, to revive, and lay before the Public, what equally demands the most serious and disinterested Examination of every Person without, no less than within, the Pale of the national Churches of *South and North Britain*, who truly calls himself a Protestant, *i. e.* a genuine Christian.

Of this Denomination, no Man disbelieves; or will dispute the Truth or Importance of the following Principles, which you have publickly avowed in your two Answers, and Reply to the Fellow of *St John's College*, *viz.* "That in *Christ's* Church he is the only Sovereign and Head,---  
"He only hath a Power to decree Ceremonies and Rites! to fix Terms of Communion, and Authority in Matters of Faith.---That no Man, or Body of Men, have Authority to command  
I 2 Things,

“ Things, which *Christ* never commanded ; to  
 “ teach Doctrines, which he never taught ; to en-  
 “ join Terms of Communion, and Rites of reli-  
 “ gious Worship, which *Christ* never enjoined, *Vid.*  
 “ *1st Answer*, p. 30. --- That *Christ* is the only  
 “ Fountain of Influence, Jurisdiction, and Power  
 “ in his Church, by Commission from whom alone  
 “ all its Officers act, p. 27. --- The Church of  
 “ *Christ* is a religious Establishment, founded upon  
 “ the Scriptures, as the only authentic Rule of its  
 “ Doctrines and Worship, p. 21. --- Whatever vi-  
 “ sible Society, then, hath its Terms of Admission,  
 “ the Qualification of its Members (and Rites of  
 “ Worship) fixed not divinely, but only by the  
 “ Will and Authority of Men, cannot be (in these  
 “ Cases) the truly Catholic and Christian Church,  
 “ p. 20. --- The Subjects of *Christ* are expressly com-  
 “ manded, and charged by himself (their great  
 “ and only Lord) to receive nothing as Doctrine,  
 “ or Parts of Religion, which are only Command-  
 “ ments of Men, p. 30. --- And his faithful Sub-  
 “ jects, by the Allegiance they owe to him, are  
 “ obliged to enter their Protest against such Usur-  
 “ pation, and to stand fast in the Liberty where-  
 “ with *Christ* has set them free, p. 16.

On these Catholic Principles, (which are no o-  
 ther than the genuine Records and Canon Law of  
 the *New Testament*) you have abundantly vindi-  
 cated, both the Lawfulness and Duty of your peace-  
 able Separation and Dissent from the national  
 Church of *England*; the particular and discrimi-  
 nating Constitution of which, you have shewn (as  
 I verily believe) to the necessary and full Convic-  
 tion of your impartial Readers, to be different,  
 and, in many important Points, incompatible with  
 the Constitution of the Church of *Christ*, *Vid. 1st*  
*Answer*, p. 20 to 34.

But

But this heavy Charge is not confined to the national Church of *England*, as by Law established. --- For whoever will permit himself to look through the Spectacles of Common Sense and Honesty, into the Constitution or History of the several particular Churches in *Christendom*, even from *Rome* to *Edinburgh*, must needs see, that the Wealth, and Power, and Ministry of the Clergy, established by Law in each national Church, have been made to depend on the Decrees and Licence of their Superiors, who have always required their solemn Declaration, Subscription, and Conformity to the Articles and Creeds, to the Worship and Government, which have been framed and imposed upon them by fallible and interested Men, as the necessary Introduction and Tenure of Church Preference.

The Church of *England* has no more than her common Share in the Guilt and Injuries which may be occasioned by these unscriptural and anti-christian Demands, which are, in a great Measure, removed (or at least very happily qualified) by an Act of Toleration to all Protestant Dissenters in *South* and *North Britain*, who avow that civil Allegiance which is due to the Security and Prosperity of the Government, by whose Equity and Moderation they hold the Protection and Exercise of their civil and religious Rights and Liberties.

Every Christian is, indeed, bound by his Allegiance to the Christian Lawgiver ; and, in regard to his own best Improvement and Happiness, to become a Member of that Church, whose Constitution and Worship he deliberately judgeth to be the most conformable to the Prescription and Authority of the Gospel, and so far as the Convenience of his Situation will reasonably allow him : And wherever a loyal Subject of his Majesty King

George

But



*George* apprehends the Ministry of a Clergyman, established by Law, to be less promising to answer to himself the great Purposes of Christian Association, the Moderation and good Sense, the Honour and Authority of our late and present Governors, tolerate a Dissent, and vindicate all those who exercise that religious Liberty, with which the Laws of God, and *Christ*, and Reason, have immutably invested them.---And it is truly deplorable, that any Fellow of a College in an *English* University, should so far expose the Defect of his Understanding or Modesty, by charging that Nonconformity as an Act of Disobedience to the civil Magistrate, which is notoriously vindicated by the very same Authority from which the national Church of *England* derives its very Existence, and is still depending for its legal Constitution and Revenues.

But an Author of your Character wants not to be informed, that a conscientious and peaceable Separation and Dissent from the national Church of *England*, is no Demonstration of your own Conformity to the Authority and Constitution of the Church of *Christ*.---And “ as you have spent your  
 “ whole Life among the Dissenters, are acquainted  
 “ with a great Number of their Churches and  
 “ Ministers,” (p. 18.) it cannot have escaped your own Observation or Experience, that in the Conventicle, no less than in the Parish Church, an Authority has been claimed and exercised, “ to com-  
 “ mand Things, which *Christ* never commanded;  
 “ to teach Doctrines, which he never taught; to  
 “ enjoin Terms of Communion, and Rites of re-  
 “ ligious Worship, which *Christ* never enjoined,  
 “ p. 30.” all which shall be fairly exposed to the World, whenever you shall think fit publickly to demand it.

In

In the mean Time, the Writer of this Letter recommendeth to your impartial Consideration, the following *Specimen of his Ability*, to return the same Charge upon the Dissenters in general, which you have published, and, in his Judgment, made good against the Constitution and Worship of the national Church of *England* in particular---by referring you to two Paragraphs in your Second Answer to Mr *White*, wherein you say: "It is the  
 " Opinion (you mean the general Opinion and  
 " Practice) of the Dissenters, that when an Infant  
 " is brought to be entered by Baptism into the  
 " Family or Church of God, and a solemn Vow  
 " and Engagement is to be made before the Church  
 " for its religious Education, that the Parents,  
 " whose Child it is, and to whom both God and  
 " Nature have committed its Education; that those  
 " (you say) are the proper Persons to stand forth,  
 " and take upon them this great and important  
 " Trust, and to bind themselves by a solemn Vow,  
 " faithfully to discharge it." *Vid. 2d Answer, to*  
*White, p. 2.*---And in p. 10, you thus proceed:  
 " As for the open and solemn Renewal of the bap-  
 " tismal Covenant before God and many Witnes-  
 " ses, which (Mr *White* had said) baptized Per-  
 " sons ought to make when they come to Years of  
 " Discretion.---This (you answer) they (*i. e.* the  
 " baptised Persons) make with us (Dissenters) in  
 " the other Sacrament of the Supper which *Christ*  
 " *himself has appointed, and which is the only Insti-*  
 " *tution his Wisdom has thought fit to appoint for this*  
 " *Purpose.*"

In these two Paragraphs you have made your-  
 self personally accountable, and you are hereby so-  
 lemnly called upon, as an avowed Dissenter, and  
 both the Publisher and Advocate of their general  
 and daily Practice, in this Case, by virtue of the  
 Allegiance

Allegiance which you owe and profess to the Christian Lawgiver; and, in order to purge yourself from the Guilt and Injury of teaching for Doctrines the Commandments of Men, to point out to your Christian Brethren the particular Place or Places in which it is expressed and may be found in that Holy Bible, which the great *Chillingworth* truly called the only Religion of Protestants.

1st, That Infants are to be brought and entered by Baptism into the Family or Church of God, and how it is possible for this to be done, according to your own Apprehension, “if you continue  
“to think it essential to the Idea of a Church----  
“that it is a Society of Volunteers, a Company  
“joined together in certain Acts and Professions  
“by common Consent; and that without, much  
“less against, his own Agreement and Consent, no  
“Man can with any Truth, be stiled a Member  
“of any Church?” All which you have expressed, as your own Thoughts and Words, in your  
*2d Answer*, p. 84.

You are farther obliged, and solemnly charged, by the Occasion and Authority aforesaid, to mention the Text or Texts in the *New Testament* of *Jesus Christ*, wherein it is expressed, and may be found

2dly, That the Baptism, instituted by *Jesus Christ*, is a social Act of Christian Worship, in which others are personally concerned, together with those who administer and receive it, which is to be done and repeated in the Church before God and many Witnesses; and to inform the World (in Proof of this Assertion) in what Church of *Christ* his inspired Evangelist *Philip* administered this Rite of revealed Religion to the Treasurer of the Queen of the *Æthiopians*, and what Members of that Church were then and there present, as Witnesses  
of



of this sacred Transaction. You are farther obliged and required by and from the Authority of God's Holy Word, to shew

3dly, That at the Time, and in Connection with the Act of administering Baptism to an Infant, a solemn Vow and Engagement is to be made before the Church for its religious Education.

4thly, That it is the exprefs Will and Appointment of the Christian Lawgiver, that the Parents of the Child or Infant so baptized, are at that Time, and upon the same Account, to stand forth, and take upon them this great and important Trust, (*viz.* of its religious Education) and to bind themselves, by a solemn Vow, faithfully to discharge it.

Finally, You are required and obliged to shew, from the Declaration and Evidence of the Holy Scriptures themselves (which are the perfect and only authoritative Rule in all Acts of revealed Religion)

5thly, The Obligation therein laid upon all baptized Persons, when they come to Years of Discretion, to receive the Lord's Supper, "for the open and solemn Renewal of their baptismal Covenant, before God and many Witnesses; which other Sacrament of the Supper (you say expressly) *Christ* himself has appointed, and is the only Institution," (*i. e.* exclusively of all other Ordinances and Acts of Christian Worship) "which his Wisdom has thought fit to appoint for this Purpose."

If the Supper of our Lord is the true and only Institution, appointed by himself for this Purpose, (as you have affirmed in the Face of the World) you are very capable, and personally obliged to shew, where this Appointment is to be found in the *New Testament*, wherein the Apostles of *Jesus Christ* have recorded, to all future Ages, the whole Coun-

cil of God; and have kept back nothing from his Church that was profitable to it, *Acts* xx. 20.

This Discovery is, indeed, necessary to justify the Opinion and Practice (of by far the greater Part) of Protestant Dissenters, from the Church established by Law; but which Discovery (when-ever you make it) will be no less unexpected and astonishing to many of your Protestant Brethren, than it will be even to yourself, when the Rev. Mr *White* shall produce a Text of Scripture, proving the same Institution of our Lord's Supper to be lawfully and originally intended to be used as a civil Qualification for an Employment in the *Custom-House*, or a Command in the Army.

These high Demands are all grounded upon your own avowed Principles; they are taken from your own Account of the general Opinion and Practice of the Dissenters, whom you have consequently and publicly charged with using the two positive Institutions of the great Christian Law-giver, (not according to the Instructions and Authority of his own Gospel, but according to the arbitrary fluctuating Customs of this World, and the Wantonness of Superstition.) It becomes you who have brought this public and heavy Charge upon the greater Part of Protestant Dissenters from the Church of *England*, to wipe it off; either by your public Acknowledgment of the Truth and Justice of this Charge, or by your fair and honest Refutation of it.

But your Silence to this Demand, must cost you the Reputation and Peace of a consistent Protestant; the heavy Blows which you have dealt to Mr *W----*, will then rebound upon your own Pate, and your two Answers and Reply to his three Letters, will be forever quashed by his Sentence who spoke as never Man spake: *And why behold*

*thou the Mote that is in thy Brother's Eye, but considerest not the Beam that is in thine own Eye? Or, how wilt thou say to thy Brother, let me pull out the Mote out of thine Eye, and behold a Beam is in thine own Eye? Thou Hypocrite; first cast out the Beam out of thine own Eye; and then shalt thou see clearly to cast out the Mote out of thy Brother's Eye. Matt. vii.*

3, 4, 5.

Happy is he who condemneth not himself in that Thing which he alloweth, *Rom. xiv. 22.* which Happiness that you may experience in this World, and rejoice in the never-ceasing Fruits of it in the World to come, I most heartily wish you, with the true Affection and Sincerity of a Christian.

# V E R A X.

P. S. Nov. 1, 1749. The 3d and last Letter to the Rev. Mr *White* appeared in 1748, wherein are repeated some of the same Absurdities and *Self-Contradictions\**, which disgraced the dissenting

\* " In his 3d and last Letter, the Dissenting Gentleman says, p. 26.—You (*i. e.* Mr *White*) endeavour to explain the Matter by an Infant in the Lord of the Manor's Court, who, by his Attorney, is admitted to his Copyhold, and covenants to do Homage for the same; or, by an Infant King, who hath some one of the Nobility, who, in his Name, and for his Benefit, is appointed to take the Coronation Oath, and thereby oblige him to observe the Laws, and protect his Subjects, &c. But these Instances (replies the Dissenting Gentleman) avail you nothing. For, 1st. The Child, when admitted by his Attorney in the Lord's Court to his Copyhold, does not covenant to do Homage for the same.—That he does not covenant I prove by a very plain and incontestible Argument, which is, that he cannot.—There is no Sense at all, no religious or moral Sense, in which



ing Gentleman's second Epistle, in Defiance and without the least Notice taken of the *too well grounded*

“ which the Infant can, with any Truth or Propriety, be said to  
 “ covenant: No, 'tis the Attorney, and he alone that covenants  
 “ to perform the Homage — And, in the Case of a Minor King,  
 “ when one of the Nobility takes the Coronation Oath in his  
 “ Name or Stead, (if any such Ceremony be ever perform'd)  
 “ he does not, cannot, in any Sense, thereby oblige the Royal  
 “ Infant to observe the Laws and protect the Subjects—Not  
 “ whilst an Infant — because, not being a moral Agent, he can-  
 “ not possibly be capable of moral Obligation—And not when  
 “ he comes of Age, because the Promise or Oath of one rational  
 “ moral Agent, can never properly oblige another, if that  
 “ other was not at all conscious of, nor gave his Assent to it.  
 “ The whole Nature and Extent of the Obligation, in that Case,  
 “ is unquestionably this—The Nobleman who takes the Oath,  
 “ as personating the King, and who, during the Minority, is  
 “ vested with the Regal Power, swears that he himself will, in  
 “ the Exercise of that Power, observe the Laws and protect the  
 “ Subjects.—The Obligation of this Oath, which is made by  
 “ himself only, can extend only to himself, and it lasts only so  
 “ long as he continues vested with the regal Power: But when  
 “ the Royal Infant comes of Age, and assumes the Power into  
 “ his own Hands, he must personally take the Oath, or some  
 “ Way or other signify his solemn Assent to it, in order to his  
 “ being laid under any real Obligation by it. And then,  
 “ 2dly, These Cases also widely differ from that of the bap-  
 “ tized Infant, because in both of them there are several im-  
 “ portant Services and Actions to be done (which must be per-  
 “ formed by some one) whilst the Minority continues—In the  
 “ first, there are Suits and Services in the Lord's Court, and  
 “ Quit-Rents to be paid—In the other, there are Acts of regal  
 “ Power to be continually exerted for the due Government of  
 “ the People, even whilst the Infancy remains. These, there-  
 “ fore, being indispensably necessary to be done, and the Infant  
 “ being utterly incapable of doing them; hence arises a Ne-  
 “ cessity of some Persons undertaking to discharge these Offices  
 “ for him, and to act in the Infant's Stead—But is there any  
 “ Thing like this in the Case of baptized Infants? Is there any  
 “ Service or Homage, any Faith or Vows which God expects  
 “ from them while their Infancy lasts? You know there is not.  
 “ If God then expects no such Services from the Infants, why  
 “ are Sponsors called forth, to pretend to perform them for him?  
 “ and this, when the Pretence is in every View ridiculous, be-  
 “ cause,

grounded and interesting Charge exhibited in the  
*Whitehall Evening Post*, Sept. 17, 1747. But  
 this

“ cause, in Things of Religion, 'tis utterly absurd for one Man  
 “ to pretend to *promise*, to *repent*, to *believe* in the Name of  
 “ another.”

In his Examination of these two Cases, it is both well argued,  
 and positively affirmed, by the Dissenting Gentleman, that, thro'  
 the Incapacity of his Knowledge and Consent, no Infant can  
 make or be laid under any real Obligation by a Covenant made  
 in his Name and Stead by another Person. And this his own very  
 plain and sound Doctrine concludes with the following Appeal  
 to Mr *White*, viz. — “ One *principal* Design of the Baptism of  
 “ a Child you own is, that some Security be given, some solemn  
 “ Stipulation be made before the Church for its religious Educa-  
 “ tion. Who then, I pray, so proper to give this Security, as  
 “ the Person to whom its Education is committed? Whom should  
 “ the Church bring under the Engagement of a solemn Vow or  
 “ Covenant for this Purpose? Strangers, who perhaps never saw  
 “ the Child, or who, when the Ceremony is past, will never see  
 “ it more! or the Parents, in whose Family it is to grow up, un-  
 “ der whose Eye it is to be formed?” See 3d and last Letter,  
 p. 27, 28.

Thus we have it from this Dissenting Gentleman's own Con-  
 fession, and the Doctrine which immediately goes before and fol-  
 lows his Appeal to Mr *White*, viz. That in the Matter of In-  
 fant Baptism, one principal Design (which none who have affirm'd  
 have ever yet attempted to prove, p. 19 *Rem.* iii.) is some Secu-  
 rity, some solemn Stipulation given to, and made before the Church,  
 by the Sureties (whether Parents or Strangers) for its religious Edu-  
 cation: But in which Security and solemn Stipulation God is not  
 the Principal, nor can the baptized Infant be, in any possible  
 Sense, a contracting or obliged Party.

But, alas, this fair and strong Reasoning is all forgot, where it  
 became less convenient to remember it, for in p. 32. this same  
 Dissenting Gentleman is found reminding Mr *White*, “ that the  
 “ Age is critical and discerning for the Honour of the Christian  
 “ Name; therefore, the Dignity of Christian Bishops, all  
 “ Claims, not clearly founded in Scripture or Reason, and all Of-  
 “ fices and Rites, not evidently supported by them, should at  
 “ least be silently dropt.”—And then in his own Name, nay in  
 the very same Breath, proceeds this unhappy Man:

“ The *only* Rite after Baptism, (*i. e.* of an Infant) which I  
 “ find either instituted or practised by *Christ* and his Apostles, to  
 “ make a public Recognition of our baptismal Engagements in  
 “ the

this silent Contempt of what is due to his own Honour, no less than to the Majesty and Simplicity

“ the Face of a Christian Congregation, is the celebrating the  
 “ Lord’s Supper: By this Christian are openly to profess them-  
 “ selves the Subjects and Followers of *Jesus Christ*, to recognize  
 “ their baptismal Covenant, &c.” *i. e.* according to the preced-  
 ing and avowed Doctrine of this same Dissenting Gentleman, not  
 more than three Pages before — baptized Infants, when of Age,  
 are, by the Use of our Lord’s Supper, to renew Engagements  
 which they never made, to repeat what was never done, and to  
 recognize their baptismal Covenant, into which the Incapacity of  
 their former Knowledge and Consent would not suffer them to  
 enter.

If, as he tells Mr *White*, this Dissenting Gentleman has really  
 found the Lord’s Supper to be the *only* Rite which *Christ* and his  
 Apostles have instituted for *this* Purpose—he must be capable and  
 obliged, as he is hereby once more solemnly called upon, to publish  
 his Discovery, and no longer to encourage (by his too obstinate Si-  
 lence) the ungenerous Suspicion that he has found *this*—he is un-  
 able or ashamed to tell *where*! *otherwise*—this public and repeated  
 Ascription of the same Ends and Uses of one positive Rite of the  
 Christian Religion, for which the Son and Wisdom of God has,  
 in his Gospel, distinctly enacted another—may oblige us to think,  
 or provoke some to say (in the Words of this Dissenting Gentle-  
 man to Mr *White*, on the Account of Sureties and their Answers)  
 —This Business of celebrating the Lord’s Supper, as the only Rite  
 instituted and practised by *Christ* and his Apostles, for a Recog-  
 nition of, &c.—“ is still cover’d with extremely dark and impe-  
 “ netrable Clouds, which, till some new Light shall arise, one  
 “ may venture to prophecy will never be dispelled. It turns the  
 “ Ceremony of *your* Baptism into little else than a solemn Trifle,  
 “ and furnishes, to Unbelievers, Matter of everlasting Insult,  
 “ Contempt, and Ridicule,” —*3d and last Letter*, p. 30.

May the better Knowledge and Discretion of avowed Chris-  
 tians, seasonably correct this manifest Abuse, and the kind Provi-  
 dence of Heaven effectually prevent this unmerited Reflection,  
 from contracting the Influence of the most wise and salutary Insti-  
 tution of Religion that has ever appeared in this, or in any Age,  
 whether the *most* or the *least* critical and discerning.

May the Time come speedily, and never be gone! when the  
*New Testament* of *Jesus Christ* shall be, in the Profession and Prac-  
 tice of every Christian, his perfect, sufficient, and only Rule of  
 Faith, Worship, and Obedience!

When the most obvious and profitable Instructions of the Gos-  
 pel



plicity of the Christian Religion, is indeed a sad *Specimen* of what a dissenting Gentleman may be capable to write, and meekly to bear.

pel shall be no more tortured, by the Pride or Covetousness, the Ignorance or Wickedness of its Professors — to speak the Sense of every Party, and in the jarring Language of each contending Christian !

When the Defenders and Propagators of the best Cause shall acquit themselves, on every Side, as worthy Advocates ! — Enquiring and arguing on the weighty Subjects of our common Christianity — not for the base Interests or Credit of any Party, but for their own better and mutual Information ! Not prompted by a Thirst of Victory, but by their supreme Reverence and Love of Truth ! Not with the borrow'd Address, and unfelt Zeal of a Lawyer, but with that generous Simplicity, and well-temper'd Ardour which becomes a Christian ! By such Prudence, which neither begins nor ends in Guile — but flows from an honest Charity, and seeks the best Means and Occasions of executing the calm Dictates of Reason, and the absolute Demands of Conscience !

When Christians, of each Denomination, shall contend for no other Faith than was once delivered from the Mouths of the inspired Apostles and Evangelists, to the Saints their immediate Converts, and afterward completed and recorded in the *New Testament*, by these inspired, and only authoritative Ministers of our Religion — for the sufficient and standing Instruction, Improvement, and Happiness of all succeeding Christians, to the End of the World !

When they shall all contend for this only true Faith, with the only Spirit which genuine Christianity can inspire — in the Words of Truth (*i. e.* Sincerity) and Soberness ! with a calm, meek, and benevolent Disposition — endeavouring no less to receive, than to give Instruction, and mutually to establish and improve our Minds in the pure and useful Faith of the Gospel.

*Who is a wise Man and endued with Knowledge amongst you? Let him shew, out of a good Conversation, his Works with Meekness of Wisdom. But if ye have bitter Envying and Strife in your Hearts, glory not, and lie not against the Truth. This Wisdom descendeth not from above, but is earthly, sensual, devilish. For where Envying and Strife is, there is Confusion and every evil Work. But the Wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy. And the Fruit of Righteousness is sown in Peace, of them that make Peace.* James iii. 13, 18.

F I N I S.



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